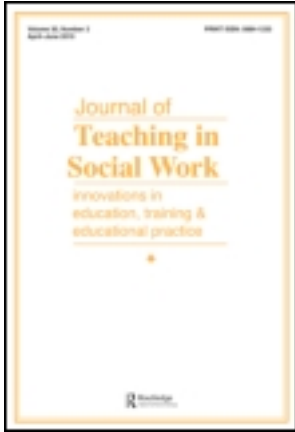


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Cross-Cultural Service Learning with Native Americans: Pedagogy for Building Cultural Competence

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This paper articulates a curricular approach that centers on a Native American service learning course. Social work students engaged in cross-cultural immersion on a reservation in the United States. By examination of historical United States policy impacting Indian tribes and contemporary experiences that challenge basic instruction in public schools, students were able to examine the social work profession's role in participation with and eradication of entrenched social problems. Implications for social work education include an examination of transformative learning theory and service learning pedagogy as tools for the creation of democratic civic engagement in social work leadership. A preliminary evaluation of the course suggests student growth in self-awareness, critical thinking, and cultural competency.

KEYWORDS Native American, service learning, cultural competence, cultural immersion

INTRODUCTION

The most recent revision of the Educational Policy and Accreditation Standards of the Council on Social Work Education (CSWE) highlights and reinforces the profession's longstanding commitment to the values of social justice (Educational policy 2.1.5; CSWE, 2008). These accreditation standards require schools of social work to focus attention on historical oppression and culturally sensitive practice skills (Educational policy 2.1.4, CSWE, 2008). A review of social work education literature related to cultural competence

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reveals evidence of emergent programs and research that aim to guide the engagement of social work students in this important arena (Galambos, 2003; Lee & Greene, 1999; Ronnau, 1994; Van Voorhis, 1998). However, according to Munter (2002), despite the creativity of the programs, traditional education continues to be afflicted with the ethnocentrism that has shaped the state of our nation.

This reality has dramatic impact in the case of educating students to be culturally competent in their practice with Native Americans. According to Hodge and Limb (2010) and Weaver (1999), it is very difficult to locate empirical work related to culturally competent practice with Native Americans. More ironic is the recognition by Voss, White Hat, Bates, Lunderman, and Lunderman (2005), that American Indian graduates of accredited social work schools often require re-education upon return to the reservation to be effective in working with Indian people.

As defined by Peter McClaren (2003), hegemony, or the maintenance of dominance through consensual social practice and structures, disguises power and privilege, which serve to blame the poor for their situation. In the preservation of privilege in schools and universities, we too safeguard power in the status quo. If this is true, the question becomes "Can schools and universities become tools of counter-hegemony?" (Carnoy, 1989). Miller and Garran (2008) postulate that it is not enough to fight racism by changing social structures or educating culturally sensitive practitioners. Rather, it is necessary to change the status quo by working against racism both internally and externally.

Haug (2005) asks a relevant question when reflecting on whether social workers are able to work against oppression without first contemplating their role in cultural subjugation. Here Haug is speaking with a particular focus on the legacy of colonialism and professional imperialism that is used to define practice standards and academic rigor at the expense of indigenous grassroots community knowledge and solutions. For the scope of this paper, it is critical to highlight several related barriers. The qualitative difference in social service practices within indigenous communities may not lend itself to highly valued quantitative measures. A history of exploitation of tribal people by university historians and anthropologists, in fact, has resulted in a functional distrust that frequently inhibits a more authentic measurement of internal community strength and health.

The service learning course described here aims to assist in the redefinition of academic educational practices to include an examination of the role of social workers and educators in Indian oppression in the United States. Within the course under study, available in both the BSW and MSW curricula, activism is sparked when students engage in direct communication and experience with Native people who are still struggling to survive policy initiatives of the U.S. government aimed at acculturating Indian people. Service

learning is a relevant postmodern educational tool that combines an academic focus on hegemony while observing its oppressive impact. Students simultaneously are engaged in self-assessment and exploration of client subjectivity, subjugation, and community empowerment. It is postulated that students will complete this course with a refined awareness regarding the telling and preservation of history from a privileged social perspective.

Past efforts to bridge the gap between students and oppressed groups have focused on volunteer or community outreach efforts that “exposed” participants to people who were “different,” “poor,” or “at risk.” This perspective maintains the status quo, with an emphasis on the need for trained outsider experts who go on to create interventions that perpetuate inequity. An example of such an intervention might include efforts of the public welfare system and religious institutions to ameliorate the impact of poverty. Within the Indian community, numerous tribes were relocated geographically onto land in which there was no cultural, agricultural, or economic opportunity to sustain health or community. One example might include tribes that historically thrived on growing and harvesting wild rice and making white ash baskets but were forcibly removed to dry land that has neither rice nor white ash trees. The child and family welfare systems then assessed parents and families as pathological, given their poverty and resulting “child neglect.” Welfare interventions historically have been aimed at child removal rather than on culturally responsive family and community building efforts. Traditional spiritual practices were outlawed, and well-intentioned missionaries worked to convert “savages” to the Christian faith. The cultural cost of attempts to align with European traditions resulted in further separation from traditional cultural institutions that historically provided health and sustenance to Indian families. Often, there is a direct conflict between the European-style government and educational systems (which value hierarchy and empiricism) with the indigenous systems that value spirituality, community, and oral traditions (Voss et al, 2005).

When considering mechanisms of cultural destruction used against Native Americans, those frequently mentioned include the breaking of treaties, government policies of forced removal, warfare, smallpox, and murder (Denham, 2008; Frey, 2001). Historically, education has also been used as tool of cultural annihilation (Weaver, 1998, 2000), never more evident than in government-mandated Indian boarding schools. Leaving the relative safety of home and family to experience the isolation of educational institutions that espouse hierarchy and fail to teach about the American Indian holocaust (Brave Heart, 1999, 2003) requires a difficult adjustment for American Indian students.

Native students are readily able to discuss their feelings of dissonance when learning of those Europeans who “discovered” various North American locations, when tribal history places their ancestors in those locations for many prior generations. This dissonance takes the form of required

subjugation of their own Indian history, voice, and family to pay homage to the colonial conquerors revered in public school textbooks, as recognized by holidays such as Columbus Day. In Indian communities, the history of Columbus's arrival and subsequent murder of Indian people is well known and widely accepted.

Native students who succeed in higher education do so by accepting and then demonstrating proficiency in mastering European cultural and professional standards. These include (but are not limited to) espousal of the empirical values and methodology, including questioning the validity of oral history, paternalistic attitudes, and invisibility caused by frequent references to "African Americans and other minorities" without respect for the historically situated oppression unique to Native Americans (Weaver, 2000).

Of particular interest to Native students is the absence of reflection on social work participation in forced adoption policies that ultimately resulted in the Indian Child Welfare Act of 1978. Specifically, it is necessary for social work students to examine the common practice within the social work profession to remove Indian children and place them with non-Indian families. A U.S. congressional investigation into these practices documented and highlighted the economic interests that contributed to this practice. According to House of Representatives Report Number 95-1386, federally subsidized foster care programs encouraged the creation of "baby farms" that served to supplement a meager farm income with foster care payments and to utilize Indian child labor for farm work. The data documenting the disparity between the ratios of Indian children in foster care and the number of Indian children adopted would appear to support the claim. For example, in Wyoming in 1969, Indians accounted for 70% of foster care placements but only 8% of adoptions. (Foster care payments usually cease when a child is adopted.) The Wyoming example is representative of other states engaged in the same practice. Though cultural competency content in schools of social work has improved in the past decades, Native students still report superficial treatment of relevant tribal information and practices (Weaver, 2000). Contemporary social work pedagogy, which places an emphasis on respect for client subjectivity, the restoration of subjugated voices, and empowerment is actualized in this course during the immersion experience. Tribal members who host our students frankly discuss their own experiences of racist oppression and victimization. Likewise, they discuss the professional social work response to a range of traumatic and resilient responses. Social work students actively work to learn culturally competent interventions by meeting and working alongside Native professionals, thereby experiencing healing and growth together. The Indian people are encouraged by the presence and commitment of the curious and eager students who want to learn. These students experience rich learning beyond racist stereotypes. They often are descendents of previous generations of "oppressors." Tribal members in a variety of roles become teachers, and the teachings and lessons

imparted by those tribal members may be truly transformative for all parties, as the narratives of trauma, resilience, and strength are shared with new generations of social work students. The Indian leaders and tribal people who participate regularly state their optimism for changing the world for their children. Their tribal traditions compel them to engage in activities that support the health and well-being of the next seven generations. And so they sacrifice their time and energy to work with students and to help them see wholeness and hope in their community. They challenge social work students to become socially conscious and culturally competent leaders in their profession. In this way, social work pedagogy is affirmed as well.

The pedagogy of service learning, which is the conceptual basis for this course, draws upon research in community development that emphasizes the need for greater democracy in education to prepare students for civic engagement (Patrick, 2000). There is a resurgence of interest in service learning across the academy (Roldan, Strage, & David, 2004; Stanton, 2000), linking the tradition of higher education's investment in solving social problems with accessing new academic resources. Service learning aims to deepen learning by moving from the traditional classroom to the community where actual situations provide an opportunity to blend authenticity and truth with the classical curriculum (Munter, 2002). Service learning thereby has the potential to afford mutual benefit for students and community participants.

Lemieux and Allen (2007) have reviewed the social work literature to assess the current state of service learning in the profession. They observe that in the eight studies reviewed, five describe service learning studies that incorporate macro-practice or research proficiency. However, they note an absence of the interaction of students with clients in social work service learning efforts. The course under study in this paper describes a service learning program that places social work students in Native American social service agencies and cultural centers for their practicum, where students are engaged and transform their own perspectives, knowledge, and skills for greater cultural competence. Two bodies of knowledge inform and shape this project.

PEDAGOGY OF SERVICE LEARNING

According to Howard (1998), the four key components to a service learning model include a teaching methodology, leadership development, or a social responsibility model. Second, there is an intentional effort to utilize community-based learning on behalf of academic learning and to utilize academic learning to inform the community service. This presupposes that academic service learning will not happen unless a concerted effort is made to harvest community-based knowledge and strategically connect it with academic learning. Third, there is an integration of the two kinds of learning

(experiential and academic) in which they work to strengthen one another. Fourth, the community service experiences must be relevant to the academic course of study (Howard, 1993). All four components are necessary in the practice of academic service learning. Additionally, Eyster and Giles (1999) identify a number of principles supported by empirical research that they recommend for service learning projects. These include the development and cultivation of a high-quality community assignment, the creation of secure connections between academic content and service activity, written and oral introspection, a focus on difference, and the facilitation of community expression.

TRANSFORMATIVE LEARNING THEORY

Transformative learning theory proposes that learning is transformative only when students are able to critically review, challenge, confirm, and adjust their ways of knowing, believing, and feeling (Mezirow, 2000). According to Mezirow,

transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. (pp. 7–8)

Additionally, this process asks the learner to make his or her suppositions explicit and understood in context so they can be examined, questioned, validated, and revised (Mezirow, 1991). This model requires that the process also must include reflective discourse, or dialogue and communication with others that assists in identification and assessment of the learners' assumptions, frames of reference, and habits of mind. (Mezirow, 2000).

SOCIAL WORK SERVICE LEARNING WITH NATIVE AMERICANS: COURSE OUTLINE

Years of working with students who returned from international service learning programs inspired discussion and action in the planning of a new course in domestic cross-cultural service learning. Planning hinged on collaboration with a former MSW graduate of Native American ancestry. Students enrolled in this course participate in a 10-day immersion experience regarding the history and culture of the tribe, working alongside tribal personnel to learn and volunteer for service at the agencies. Planning meetings

with agency personnel incorporates the service learning approach, with an emphasis on mutuality; providing service and engaging in the learning accompanied by the privilege of participating in tribal activities.

Students receive a syllabus, reading list, and two orientation sessions prior to departure from campus. During the on-campus orientations, students engage in lecture and discussions related to preparatory readings that focus on cultural history and recent economic developments. The reading list includes scholarly exploration of historic and cultural trauma and fiction written by Native American authors (e.g., Alexie, 2007; Hodge & Limb, 2010; Braveheart, 2003). Students explore educational expectations that align with transformative learning principles, highlighting critical analysis, reflection, openness, explicit communication in daily group exercises, and written journal assignments (Mezirow, 2000). While on the reservation, the students participate each day in agency activities at the direction and under the supervision of a tribal employee, with a series of tribal agencies ranging from schools, social service programs, behavioral health clinics, and cultural centers. Upon return to campus, the group reconvenes to debrief from the experience and to submit a written assignment. The assignment includes a research project that highlights policy issues that affect tribal operations with or without the support of federal, state, or local government policies or laws.

While students are residing on the reservation, they participate in community interactions where they receive teachings highlighting the values and beliefs of the tribe. For example, students at the Mothers Day Brunch in the community center had the opportunity to hear a teaching given by a tribal member who was 102 years old. She discussed her childhood, her time in a boarding school, and her large family of 12 children, 8 of whom were present. This event provided an opportunity to serve and offered an internal glimpse at the role of oral history and reverence for women and for elders. Because the event was sponsored by the tribal health clinic (which operates from a holistic perspective), one of the activities included a game of women's health bingo, integrating preventative health education into a contemporary cultural activity.

Other more-specific social service activities include participation in tribal behavioral health recovery group sessions with clients in residential treatment, which uses the *Red Road to Wellbriety in the Native American Way* (White Bison, 2002) as a basis for its addiction treatment. Some students serving in the cultural center engaged in research and created PowerPoint presentations regarding the use of the medicine wheel. Other students examined case files to demonstrate successful initiatives in the Indian child welfare program. Other learning opportunities that occur while residing in the community include cultural dance presentations, women's song groups, and ceremonies in the teaching lodge. Students leave with the essence of spirituality in traditional tribal life. As Cross (2001) states in her description of Indian people, "We are spirits on a human journey."

Most significantly, perhaps, students have the opportunity to visit the site of the local government-sponsored Indian Boarding School which closed in 1935. During their stay, students meet individuals who attended the school or whose parents/grandparents attended this or other Indian schools. They listen to teachings regarding the impact of U.S. government policy regarding the “Indian problem” and the role of churches in carrying out their proselytizing mission of “educating” Indians. Students learn of the forcible removal of Indian children from their homes, stripping them of their traditions, clothing, and hair; punishing them for speaking their native language; and separating them from their siblings and the consequent impact of cultural trauma (Brave Heart, 1999; Denham, 2008; Van der Kolk & Fisler, 1995). Students read about the physical and sexual abuse that occurred at the hands of school personnel and the absence of medical care. They learn of the physical labor demanded of the students in the school aimed at creating “productive citizens.” Students view the “before and after” photos of young Indian students that were taken as propaganda to show “progress” and are on display in the local cultural center. The photographs of living community members and their descendants as children in the Indian school integrate the impact of history with the present community. Students gain a new appreciation for the need for tribal governments complete with tribally sponsored schools and social services that are culturally relevant and safe.

Through cultural immersion, students engage in partnership relationships that enhance the cognitive aspects of the course into experiential learning. Student observations of Native American workers providing services to their own people expand student notions of White institutional racism. When students are given the opportunity to accompany tribal social service workers, they observe client fear and mistrust in response to indisputable discrimination in predominantly White county hospitals and courts. These are powerful teaching moments. In concert with the immersion, students engage in reflective discourse with a community of learners through the daily processing groups and in their written journals. Emotionally charged discussions abound, born in reaction to their daily experience; challenges to their beliefs about American history, examination of their own racism and ethnocentricity; and the impact of trauma in the community of study. Students’ experiences with civic engagement include participation in the Native American Student Association on campus, Pow Wow attendance in the community, and volunteering at an archeological dig site, where ancestral remains are currently under study and then reburied with tribal ceremonies.

From an instructor’s perspective, early efforts with the service learning model were challenging due to the radical shift in the role of the professor in such courses. On a traditional campus, the faculty person is expected to be the expert who leads and teaches. In this cultural immersion service learning model, in which the faculty person is of European descent, the expected role with elders and tribal leaders is the modeling of an appropriate

deference to cultural customs, systems, leadership, and ways of knowing. Such accommodation requires a delicate balance, as the responsibilities from the university perspective remain intact, yet the additional role of guest or visitor must be modeled for students every moment on the reservation (e.g., during meals, agency visits, discussion groups). Likewise, as a teacher on campus, the expectation is that scheduling activities is the responsibility of that teacher. When traveling with students as guests with unscheduled opportunities and invitations, there is much less control. This reality can create a tension for the professor who must reduce the emphasis on planning and structure and highlight the organic nature of the experience. Though hierarchy on campus may determine decision making in groups, decision making in Indian country often is deferred until consensus is obtained, with particular deference to elder leaders. Students may be able to state their knowledge of this process but often express frustration when faced with lengthy discussions, which may appear circular in nature. It is only after the fact in the small group processing that some students are able to make the relevant connections with respect to consensus building conversations they have observed.

METHODOLOGY

From the beginning of the course, efforts were made to document and evaluate the impact of the course experience and the pedagogical model. Beyond the early anecdotal reports, this paper intends to present the preliminary examination of data extracted from a course-specific evaluation tool. The sample of student questionnaires is drawn from four cohorts of 11 to 13 students who participated in the course over 4 years. Each of those four groups was characterized by a predominance of female White students between the ages of 23 and 28. In each group, there were one to two males. There were a total of five male students over this period of time: one African American, two Native American, and two White males ranging in age from 24 to 55. In each of the four groups there were one or two BSW students, with the remainder enrolled in an MSW program. Upon finishing the course, each year surveys were distributed to students for voluntary completion (see Appendix). For the purposes of program development and evaluation, students were given assurance that responses would be examined without any identifying information. At a later date, formal procedures were completed with the University's institutional review board and the Human Subjects Review Committee to review the program data as an existing data set. The following evaluation methodology is recognized as groundwork for further formal evaluation of this course. There is no control group or comparison to another course. The information is intended for the purpose of developing a beginning understanding regarding the curricular impact of this service learning approach in the development of cultural competence in

students within a social work program. Results of this preliminary study are aimed at identifying learning outcomes that later may be examined quantitatively with a larger pool of students in a variety of learning settings, utilizing varying pedagogical strategies with common goals.

The survey tool examines two overarching domains: personal values and educational growth. Within each broad category there were focal areas that represent a number of CSWE competencies (2008). Personal values examined personal growth and changes in attitudes. Educational growth examined integrated learning (translating theory into practice), critical thinking (judgment and decision making), and professional development (responsibility for self-directed learning).

Student responses were de-identified, and two research assistants and the principal investigator coded the data. Researchers met to review the initial emergent themes and to refine the coding frame. All three researchers then reviewed the data a second time utilizing the refined frame. A third review of responses revealed the final results. Researchers met periodically to clarify code definitions and work toward consistency in meaning.

Preliminary Findings

Results in the first domain, personal values, revealed a consistent report of gains in self-awareness. Over the years, in each group, students commented on their increased ability to be quieter in new situations and to consider the experience of others first. Students discussed being in the “minority” for the first time in their lives, highlighting the anxiety they felt and the awareness that they had never considered the impact of being in a minority before on such a personal and experiential level.

The other primary issue that was reported at the personal level relates closely to the above statement. Almost half of the students over the 4 years reported improved empathy for Native American people, citing increased awareness of America’s cultural bias, feelings of guilt and shame over U.S. policy decisions, and identification with the anger and frustration of Native people who continue to struggle to be understood. Students cited the misinformation that they had received in their own public education and the challenges Native students must feel sitting in classes where their presence, contributions, and contemporary existence are ignored.

Reports within the second domain, educational growth, were more complex given the task of exploring integrated learning (translating theory into practice), critical thinking (judgment and decision making), and professional development (responsibility for self-growth). When students explored integrated learning in this course, they frequently commented upon the application of systems and ecological approaches and the relationship skills to be an effective social worker in the Indian culture, which values community over individualism. Students contrasted the dominant

individualism and materialism in U.S. culture with the emphasis on spirituality and community restoration within the tribal community. They noted their own Eurocentric perspective that reinforces direct communication, competition, and replication of efficient systems.

Students' comments in the arena of critical thinking highlighted themes of informed decision making. Several students remarked that they have been guilty of "judging" without knowing. One student commented, "This experience has made clear to me how quickly we judge and make decisions without being open-minded or considering the outcome. Thinking with the benefit of cultural knowledge makes for more educated decision-making". Another stated, "I spent many evenings reflecting on the events and figuring out the impact certain events have on the current status of the tribe. . . . My reflections help me see how decisions may impact people for generations." The topic of professional self-development, specifically the responsibility for self-directed learning, was interesting. One student remarked, "I felt great about my ability to seek out educational experiences during this trip. I made efforts to find learning experiences while I was there." Another said, "I realized learning is what I make of it. Many of the most valuable interactions . . . were not planned, but a result of my initiative. There are opportunities to learn in everyday interactions."

Though there are far more outcomes to explore, the preceding preliminary findings, in conjunction with student journals, tribal personnel reports, and instructor observations, highlight the strength of the pedagogy of immersion in service. Working alongside others who demonstrate a different culture and value system and who continue to suffer from oppression creates a different context for the application of social work knowledge. One student stated, " I will never read anything about people again without looking at who is doing the writing; who is telling the story." Another said, "I assumed that all people had the same freedoms as me, but they really don't. . . . this class made me see this." Last, one student reported that "the idea is that just because you've studied it doesn't mean you are culturally competent. It is an active process."

Implications for Social Work Education

According to Jack Mezirow (1997),

A defining condition of being human is that we have to understand the meaning of our experience. For some any uncritically assimilated explanation by an authority figure will suffice. But in contemporary societies we must learn to make our own interpretations rather than act on the purposes, beliefs, judgments, and feelings of others. Facilitating such understanding is the cardinal goal of adult education. Transformative learning develops autonomous thinking. (p. 5)

Certainly, the preliminary results of the program being described and evaluated demonstrate the potential for such a cross-cultural immersion experience to challenge the basic assumptions (and misinformation) often received by the dominant majority in public education with regard to the history of Native Americans. Citing Mezirow's requirement for critical review, challenge, and adjustments in "ways of knowing," students overwhelmingly report such beginning transformations from this course experience. Though 70% of the students participating in the course had never heard of Native American boarding schools, upon completion of the course they were able to articulate the ethnocentrism of their own K–12 education, having never imagined the story of the United States from any other perspective beyond the Eurocentric one from which they were taught.

Applying Mezirow's transformative learning theory as a way to develop cultural empathy (Dyche & Zayas, 2001) with a particular group has the benefit of assisting students in questioning their own education and knowledge regarding additional oppressed groups, creating the desire to become more knowledgeable and critical of American history from the perspective of the "other." This examination of subjugated knowledge often is the power of the course pedagogy. In Mezirow's model, in which learners make their own suppositions explicit and in context, students are able to engage in policy analysis from a professional standpoint, examining the impact of American social welfare policy on indigenous people. It is exactly this combination of service learning pedagogy, requiring a teaching, leadership, and social responsibility methodology—in conjunction with community-based academic learning—that has the potential to create the transformation discussed by Mezirow.

Mezirow (2006a) also states that "Thinking as an autonomous and responsible agent is essential for full citizenship in a democracy and for moral decision making in situations of rapid change." (p. 7). The combination of transformative learning theory with the goals of service learning creates a new synergy for social work students in their engagement in direct practice, not just with clients but with communities and governing bodies. Advocacy and policy work become salient as avenues for social change (Mezirow, 2006b).

According to King (2003), it is clear that how we teach becomes a model for the way our students will practice. Facilitating engagement in the real world and in communities we serve offers a powerful model on which students may choose to pattern their own work.

Finally, one of the key values for participation in an immersion course experience and a service learning pedagogy is a likely connection to the served community. For the past 3 years, students have readily volunteered to return to the Native American community and remain active in community events such as Pow Wow's, the "Journey to Forgiveness" (a national movement to educate citizens about the history of government-sponsored

boarding schools), and the repatriation of ancestral remains as part of the Native American Graves Protection and Repatriation Act. The power of this pedagogy is not limited to the course objectives. The power lies in its transformational impact on these future social workers as teachers, leaders, and administrators who will create programs, train other workers, determine budgets, and assist clients in implementing response and progressive social change.

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APPENDIX

CROSS-CULTURAL SERVICE LEARNING: A SURVEY OF STUDENT EXPERIENCES

These data are being collected to examine educational value within the GVSU SSW.

Part I. Personal Value of Your Cross-Cultural Experience

- A. Please define and describe two areas of personal growth that you experienced as part of your cross-cultural experience.
- 1.
 - 2.
- B. Please give two examples of changes in your attitudes concerning multiculturalism/diversity as a result of your cross-cultural experience.
- 1.
 - 2.
- C. Please identify two values that were challenged during your cross-cultural experience. Please give examples.
- 1.
 - 2.

Part II. Educational Value of Your Cross-Cultural Experience

Please reflect upon your experience related to the following education goals:

1. Integrated learning (translating theory into practice)
2. Critical thinking (judgment and decision making)
3. Professional development (responsibility for self-directed learning)

Part III. Evaluation of Your Course Structure

Please reflect upon your cross-cultural experience related to the following issues:

1. The role of the university faculty and/or program supervisors/personnel
2. Logistical barriers and their solutions (language, travel, etc.)
3. Technological support (telephone, web, e-mail, desk-top video, etc.)

Please feel free to offer any additional information.

Please use additional space if necessary.